الفقه الأكبر

للإمام الأعظم أبي حنيفة النعمان بن ثابت الكوفي

تـ 150 هـ رضي الله تعالى عنه

علق عليه وشرحه

الفقير إلى ربه الغني

محمد بن يحيى النينوي الحسيني

AL-FIQH AL-AKBAR

(THE_GREAT_FIQH)

By

Al-Imam Al-A'tham Abu Hanifah (R.A.) (90-150H.)

Comments and Translation

by

Muhammad bin Yahya Ninowy

May Allah forgive him, his fathers, and all believers.

بسم الله الرحمن الرحيم

The Text of Al-Fiqh Al-Akbar,

By Al-Imam Al-A'tham Abu Hanifah, radiya Allah anhu.

باب التوحيد:

The basics of Monotheism (Tawheed):

أصل التوحيد و ما يصح الاعتقاد عليه يجب أن يقول:

The basics of monotheism (Tawheed)**[1]**, and that which makes faith (Iman) valid, that one says:

1- آمنت بالله و ملائكته و كتبه و رسله و البعث بعد الموت و القدر خيره و شره من الله تعالى , والحساب و الميزان , والجنة والنار حق كله.

1. I believe in Allah (God), His angels, His books, His messengers, resurrection after death, fate, whether good and bad is from Allah Ta'ala, the accounting, the scale, hellfire, and paradise, all is true.

2- والله تعالى واحد لا من طريق العدد ولكن من طريق أنه لا شريك له قل هو الله أحد الله الصمد لم يلد ولم يولد ولم يكن له كفواً أحد.

2. Allah is One, not in a numerical sense, but in the sense that He has no partner – "Say: He is God The One; God the Samad**[2]** ; He begets not, nor was He begotten; and there is nothing comparable to Him."

1- *Monotheism: means Tawheed. Some people translate Tawheed of Allah as "unity of Allah", this is a dangerously erroneous translation, which may lead to blasphemy. Tawheed entails knowing The Creator, by His attributes of Perfection indicating His absolute uniqueness and Oneness. Notice that Al-imam Abu Hanifah (r.a.) mentions the Islamic Tawheed as one, reflecting the belief of early righteous Muslims. This refutes the evil innovators who presented a recent philosophical concept of Tawheed being three kinds (i.e. rububiyyah, uluiyyah, and asma wa sifat). Know, may Allah guide you, that such classification was never mentioned in the Qur'an, nor was it ever taught or even mentioned by the Prophet, sallallahu alahi wa aalihi wa sallam, through out his entire life, nor any of the Ahlul Bayt or Sahaba al-Kiram ever even mentioned it, nor any of the massive numbers of Taabi'een nor Tabi'at-Taabi'een. Simply stated, the new innovation of three Tawheeds instead of One, is a recent, unnecessary, and flawed philosophy. One should exercise the best efforts to adhere to the pure Tawheed as in the Qur'an and authentic Sunnah, and reject innovations made by fallible people.*

2- *As-Samad: it is mentioned in the 2nd ayah of Surat Al-Ikhlaas, aka: surat At-Tawheed, and it is among the names of Superiority of Allah Ta'ala. As-Samad means: The One who is not in need of anything for anything, yet everything is in need of Him for everything.*

3- لا يشبه شيئاً من الأشياء من خلقه ولا يشبهه شيء من خلقه.

3. He does not resemble anything of His creation, nor does anything among His creation resemble Him.

4- لم يزل ولا يزال بأسمائه وصفاته الذاتية والفعلية.

4. He has eternally[1] existed, and will everlastingly[2] exist, with His names and attributes, both relating to Him and His actions –not subject to change-.

5- أما الذاتية فالحياة والقدرة والعلم والكلام والسمع والبصر والارادة , وأما الفعلية فالتخليق والترزيق و الانشاء والابداع والصنع وغير ذلك من صفات الفعل .

5. As for the attributes relating to Him, they are: Life, Power, Knowledge, kalam, Hearing, Sight, and Will. As for those relating to His actions, they are: Creating, Sustenance, Originating, Making, Fashioning, and other attributes of actions.

6- لم يزل ولا يزال بأسمائه وصفاته لم يحدث له اسم ولا صفة.

6. He has eternally existed, and will everlastingly exist, with His attributes and names; neither attribute nor name was created –or subject to change- .

7- لم يزل عالما بعلمه والعلم صفة في الأزل.

7. He has eternally been The All-Knowing, by of His knowledge, and His knowledge (just like the rest of His attributes) is an eternal attribute.

8- وقادراً بقدرته والقدرة صفة في الأزل.

8. He has eternally been attributed with Power, by His Power, and His power is an eternal attribute.

9- ومتكلما بكلامه, والكلام صفة في الأزل.

9. He has eternally been attributed with Al-Kalam, by His Speech and His Speech is an eternal attribute.

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1. Eternal: when eternal or eternity is added to Allah's attributes, it means an absolute eternity with no beginning,as beginning is a thing, and Allah is The Creator of everything. Also beginning entails time, and Allah is The Creator of time. It is a reflection of the Arabic word: Al-Azali.

2. Everlasting: it means without an end. [Al-Abadi]. Both The Eternal and Everlasting are the English translation of the ayah: [هو الأول والآخر], which means: He is the Eternal with no beginning and The Everlasting with no end. It does not mean the first and the last, like some erroneous translations.

10- وخالقا بتخليقه والتخليق صفة في الأزل.

10. He has eternally been The Creator, by Creating, and His creating is an eternal attribute.

11- وفاعلا بفعله , والفعل صفة في الأزل والفاعل هو الله تعالى, والفعل صفة في الأزل والمفعول مخلوق, وفعل الله تعالى غير مخلوق.

11- He wills for actions and things to happen, His will to initiate a certain thing is an eternal attribute, He is The One willing for it to happen. His will is an eternal attribute; the object of His Will is creation, and His action is non-created.

12- وصفاته في الأزل غير محدثة ولا مخلوقة, فمن قال: إنها مخلوقة أو محدثة, أو وقف, أو شك فيها فهو كافر بالله تعالى.

12- His attributes existed in eternity; they did not exist after being non-existent, nor were they created. Whoever says that they are created, existed after being non-existent, or is uncertain about the attributes and doubts them, is a disbeliever in Allah Ta'ala.

<u>باب القرآن الكريم:</u>

<u>The Glorious Qur'an</u>:

13- والقرآن كلام الله تعالى في المصاحف مكتوب, وفي القلوب محفوظ وعلى الألسن مقروء, وعلى النبي عليه الصلاة والسلام منزّل, ولفظنا بالقرآن مخلوق وكتابتنا له مخلوقة وقرائتنا له مخلوقة والقرآن غير مخلوق.

13. The Qur'an is the Kalam of Allah Ta'ala, written on books (masahif), preserved in the hearts, recited on the tongues, and revealed to the Prophet, sallallahu alahi wa aalihi wa sallam. Our utterance of the Qur'an is created, and our recitation of the Qur'an is created, but the Qur'an (as the attribute of Kalam of Allah) is not created.

14- وما ذكر الله تعالى في القرآن حكاية عن موسى وغيره من الأنبياء عليهم الصلاة والسلام, وعن فرعون وإبليس فإن ذلك كله كلام الله تعالى إخباراً عنهم, وكلام الله تعالى غير مخلوق وكلام موسى وغيره من المخلوقين مخلوق والقرآن كلام الله تعالى فهو قديم لاكلامهم.

14- And what Allah Ta'ala mentioned in the Qur'an about Moses and other of the prophets – alayhem assalatu wassalam - and also about the Pharaoh and Satan, all of it is Allah's Kalam, informing us about them. Allah's Kalam is not created, but the speech of Moses and other creation is created. The Qur'an is the Kalam of Allah Ta'ala, hence, it is not created, unlike the creation.

15- وسمع موسى عليه السلام كلام الله تعالى كما قال الله تعالى: { وكلم الله موسى تكليما}. وقد كان الله تعالى متكلماً ولم يكن كلم موسى عليه السلام وقد كان الله خالقاً في الأزل ولم يخلق الخلق وليس كمثله شيء وهو السميع البصير. فلما كلم الله موسى كلمه بكلامه الذي هو له صفة في الأزل.

15- Moses, alayhi assalam, received the Kalam of Allah Ta'ala, as Allah Ta'ala mentioned (which means) : "and Allah addressed Moses in speech." Therefore, Allah Ta'ala was always attributed with Kalam in eternity, before willing to reveal anything to Moses. Just as Allah Ta'ala, was The Creator in eternity, even without having created anything. : "Nothing is like Him, and He is attributed with Hearing and Sight." When Allah addressed Moses He did so with His Kalam that is an eternal attribute.

باب مخالفة صفات الله عزوجل للحوادث:

Dissimilar from every creation in every respect

16- وصفاته كلها بخلاف صفات المخلوقين.

16- And all of His attributes are unlike the attributes of the creation.

17- يعلم لاكعلمنا.

17- He is attributed with knowledge, which is unlike our knowledge.

18- ويقدر لاكقدرتنا.

18- He is attributed with Power, which is unlike our power.

19- ويرى لاكرؤيتنا.

19- He is attributed with Sight, which is unlike our sight.

20- ويسمع لاكسمعنا.

20- He is attributed with Hearing, which is unlike our hearing.

21- ويتكلم لا ككلامنا ونحن نتكلم بالآلات والحروف والله تعالى يتكلم بلا آلة ولاحروف.

21- Allah Ta'ala is attributed with Kalam which is unlike our speech, as it is neither by means of organs, parts, limbs, sounds, nor letters (alphabets).

22- والحروف مخلوقة وكلام الله تعالى غير مخلوق.

22- Letters (alphabets or Sounds) are a creation. Yet Allah's Kalam is not created.

باب جوهر التوحيد ومايجب لله عزوجل:

The Core of Tawheed [monotheism]:

23- وهو شيء لا كالأشياء.

23- He is an “entity/thing”, but unlike other entities/things.

24- ومعنى الشيء اثباته بلا جسم ولاجوهر ولاعَرَض.

24- The intended meaning of saying He is a "thing," is to merely affirm His existence, but He is not a body[1], nor substance. Neither composed of nor consists of parts of a whole, or a whole without parts.

25- ولاحد له.

25- He does not have limits nor ends[2].

26- و لاضدّ له ولاندّ له.

26- He does not have equals nor comparables.

27- ولامثل له.

27- There is nothing similar to Him.

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1. *Allah Ta’ala is not a body, nor is He a matter that has a mass and occupies space. Allah Ta’ala is The Creator of mass, matter, bodies and physics. The laws of physics do not limit Him, but certainly limits everything. Attributing Allah Ta’ala with a body, or similar to body, body organs, or limbs leads to unambiguous blasphemy. Allah is The Creator and is not similar to the creation.*
2. *Allah Ta’ala is not attributed with limits nor ends, because limits, ends, space, place, directions, time, above, below, and everything else are all His creation. He, subhanahu wa Ta’ala, existed eternally when nothing else existed, i.e. no place, no space, no directions, no limits, no above no below, etc.. all those were brought into existence by Allah, who is not in need of them to exist, and existed before their creation without needing them. Attributing Allah Ta’ala with being confined to the sky, heaven, or above the 7th heaven, sitting on a throne, consisting of organs and limbs, being a mass, governed by space or time, being limited by His creation….etc., leads to unambiguous blasphemy. Allah is The Creator, and He does not resemble the creation in anyway. Nothing is like Him.*

باب التفويض في المتشابه من الآيات في توحيد الله وصفاته جلّ جلاله مع نفي الكيف عنه سبحانه:
Submitting to Allah [Tafweedh] in the Mutashabihaat of Ayahs[1], without a how/modality:

28- وله يد ووجه ونفس كما ذكره الله تعالى في القرآن, فما ذكره الله تعالى في القرآن من ذكر الوجه واليد والنفس فهو صفات له بلا كيف.

28- He added to Himself meanings of Yad (literal meaning is a Hand), Wajh (literal meaning is Face), and Nafs (literal meaning is Self); as Allah Ta'ala mentioned in the Qur'an. Hence, what Allah Ta'ala mentioned about the Yad, Wajh, and Nafs, are meanings He added to Himself, without a "how" (modality).

29- ولايقال: إن يده قدرته أو نعمته, لأن فيه إبطال الصفة [وهذا رد على من أراد تحديد معنى اليد وتفسيرها على أنها القدرة أو النعمة حصراً, والإمام يشير إلى أن الآية التي ورد فيها ذكراليد هي من الآيات المتشابهة التي لايعلم حقيقتها وكنهها إلا الله, وسبيل النجاة في ذلك هو تفويض المعنى مطلقاً إلى الله مع تنزيهه جل وعلا عن مشابهة المخلوقات فلايقال يدٌ حقيقيةٌ ولاجارحة ومن قال بأنها عضو من كل أو جزء من جسم مركب أو جارحة فقد كفر, ولايقال كيف]. وهو قول أهل القدر والاعتزال.

29- It should not be said that His Yad definitively means His power or His bounty (exclusively), because such a definitive (and exclusive) interpretation may negate the meaning (Allah willed). This is the method of the (Qadariyyah) and the Mu'tazilah.

30- ولكن يده صفته بلا كيف.

30- Rather, His Yad is a meaning He added to Himself without a "how" [modality], (as there cannot be a how, because it is not similar to the creation, not limbs, organs, parts,...etc., a modality, for or shape can only be applied to the creation and attributes of the creation).

31- وغضبه ورضاه صفتان من صفاته تعالى بلا كيف.

31- Anger and pleasure, are two meanings He added to Himself, but (must be understood) without a "how" [modality].

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1. *The Ayat of the Qur'an are classified as per Surat Al-Imran, ayah 7, into two types; Ayat Mutashabihaat and Ayat Muhkamaat. Linguistically, The Muhkamat verses are those who linguistically and intellectually cannot accept but one meaning, such as قل هو الله أحد: which can only mean that Allah is One. The other verses, Ayat Mutashabihaat, are those ayat who linguistically and intellectually may accept more than one meaning. An example would be (يد الله فوق أيديهم) which means if translated literally: the hand of Allah is above their hands; yet attributing Allah with limbs or organs leads to blasphemy, hence, Al-imam Abu Hanifah (r.a) mentioned his way and the way of the pious predecessors in understanding such "Mutashabihaat" words, which is believing in such verses and submitting their entire meaning to Allah [Tafweedh]. Furthermore, Imam Abu Hanifah, warned from assigning a specific meaning to such verses, even if those meanings are facilitated linguistically and do not contradict the attributes of Perfection of Allah Ta'ala. One thing must be emphasized though, namely one must have no doubt that those kinds of verses do not intend to assign a limb, organ, or any attribute of any creation in any aspect. Attributing such things to Allah Ta'ala, leads to blasphemy.*

باب القضاء و الخلق:

The Creating and Decree:

32- خلق الله تعالى الأشياء لامن شيء, وكان الله تعالى عالماً في الأزل بالأشياء قبل كونها .

32- Allah Ta'ala created things out of nothing (He brought entities from the state of non-existence into existence), and He had knowledge of them in eternity, before their creation.

33- وهو الذي قدّر الأشياء وقضاها

33- He is The One who willed and decreed for all things to happen.

34- ولايكون في الدنيا ولا في الآخرة شيء إلا بمشيئته وعلمه وقضائه وقدره وكَتْبه في اللوح المحفوظ ولكن كتبه بالوصف لابالحكم.

34- Nothing happens in this universe or in the hereafter except by His will, His knowledge, His judgment, predestination, and except it being written on the Sacred Tablet (Al-Lawh Al-Mah'footh), yet this inscription is description, not foreordaining.

35- والقضاء والقدر والمشيئة صفاته في الأزل بلا كيف.

35- The Ruling (Qada), Decree (Qadar) and Will are eternal attributes without "how" [modality].

36- يعلم الله تعالى المعدوم في حال عدمه معدوماً, ويعلم أنه كيف يكون اذا أوجده

36- Allah Ta'ala knows the non-existent, while in its state of non-existence, as non-existent. And He knows how it will be when He brings it into existence.

37- ويعلم الله تعالى الموجود في حال وجوده موجوداً, ويعلم أنه كيف يكون فناؤه.

37- Allah Ta'ala knows the existent, while in its state of existence, as existent, and He knows how it will perish.

38- ويعلم الله تعالى القائم في حال قيامه قائماً, وإذا قعد علمه قاعداً في حال قعوده من غير أن يتغير أويحدث له علم.

38- Allah Ta'ala knows the one who is standing, while in the state of standing as standing, and when in the state of sitting, as sitting, without Allah's knowledge being changed, or new knowledge added to Him.

39- ولكن التغيّر والاختلاف يحدث في المخلوقين.

39- For change and alteration are attributes of the creation (not The Creator).

باب الفطرة :

The natural intellectual capacity [fitra]:

40- خلق الله تعالى الخلق سليماً من الكفر والإيمان, ثم خاطبهم وأمرهم ونهاهم فكفر من كفر بفعله وإنكاره وجحوده الحق بخذلان الله تعالى إياه, وآمن من آمن بفعله وإقراره وتتصديقه بتوفيق الله تعالى إياه ونصرته له.

40- Allah Ta'ala created the creation free of both belief and disbelief, and then He addressed them commanding and prohibiting them. Some people committed blasphemy through actions, denial and disbelief in the truth by Allah abandoning them. Those who believe did so through actions, testification, and affirmation, by Allah guiding and supporting them.

41- أخرج ذرية آدم من صلبه على صور الذرّ فجعلهم عقلاء فخاطبهم وأمرهم بالإيمان ونهاهم عن الكفر فأقروا له بالربوبية فكان ذلك منهم إيماناً, فهم يولدون على تلك الفطرة, ومن كفر بعد ذلك فقد بدّل وغيّر, ومن آمن وصدق فقد ثبت عليه وداوم.

41- He brought forth the offspring of Adam, alayhi assalam, from his loins in the as particles, and gave them intelligence. Then He addressed them and commanded them to believe and forbade them from disbelief. Then they submitted to His Godhood, which affirms their belief in Him. Hence, they are born (on the fitra) in this state (in which they were initially exposed to the environment of belief) therefore they are conditioned to believe. Whosoever disbelieves thereafter is therefore changing and altering their original prior state –of belief-, and whosoever believes and affirms has conformed and remained steadfast.

باب أفعال العباد بين التخيير المطلق و التسييرالمطلق:

Actions of the creation between the total freedom of choice and the absolute foreordaining:

42- ولم يجبر أحداً من خلقه على الكفر ولا على الإيمان ولاخلقهم مؤمناً ولاكافراً, ولكن خلقهم أشخاصاً والإيمان والكفر فعل العباد.

42- He did not constrain any of His creation to either disbelieve or to believe; nor did He create them as believers or non-believers, but rather as people, with belief and disbelief being their own act.

43- , ويعلم الله تعالى من يكفر في حال كفره كافراً فإذا آمن بعد ذلم علمه مؤمناً في حال إيمانه وأحبه من غير أن يتغير علمه وصفته.

43- Allah Ta'ala knows the unbeliever, in his state of unbelief, as an unbeliever, and if he thereafter becomes a believer, Allah Ta'ala knows him to be a believer in a state of belief and likes him, without any change to His knowledge or attributes.

44- وجميع أفعال العباد من الحركة والسكون كسبهم على الحقيقة والله تعالى خالقها وهي كلها بمشيئته وعلمه وقضائه وقدره.

44- All actions of the creation of Allah, whether motion or standstill are truly acquired by them; yet Allah Ta'ala is their creator. All of them are executed by His Will, Knowledge, Ruling, and Decree.

45- والطاعات كلها كانت واجبة بأمر الله تعالى وبمحبته وبرضاه وعلمه ومشيئته وقضائه وتقديره.

45- All acts of obedience are executed by the command, Love, Pleasure, Knowledge, Will, Ruling, and Decree of Allah Ta'ala.

46- والمعاصي كلها بعلمه وقضائه وتقديره ومشيئته لابمحبته ولابرضائه ولابأمره.

46- All acts of disobedience take place by His Knowledge, Ruling, Decree and Will, but not by His Love, Pleasure and Command.

باب صفات الأنبياء وعصمتهم وبيان مقام النبي صلى الله تعالى عليه وآله وسلم:

The Prophets Attributes, their infallibility, and the high status of the Prophet, sallallahu alayhi wa aalihi wa sallam:

47- والأنبياء عليهم الصلاة والسلام كلهم منزهون عن الصغائر والكبائر والكفر والقبائح وقد كانت منهم زلات وخطايا.

47. The Prophets, Alayhem assalatu wassalam, are infallibles of all sins, whether major, minor, or disbelief, and of all that is detestable/distasteful. It may be, however, that they commit insignificant lapses and inaccuracies [those are not true errors, as they usually indicate choosing the good, not the best. Secondly and most importantly, the Prophets, alayhem assalam, are immediately alerted to any lapses, and constantly directed by Allah towards the best].

48- ومحمد عليه الصلاة والسلام حبيبه وعبده ورسوله ونبيه وصفيه ونقيه ولم يعبد الصنم ولم يشرك بالله تعالى طرفة عين قط ولم يرتكب صغيرة ولا كبيرة قط.

48. And Muhammad, alayhi assalatu wassalam, is His beloved, His worshipper, His Messenger, His Prophet, His pious one, and His Chosen One. He never worshipped idols, he never associated anything with Allah, not even for a blink of an eye, and he never committed a sin, major or minor, ever.

باب الخلفاء الراشدين وكونهم على الحق وأهمية اتباعهم وولائهم رضى الله تعالى عنهم:

The Righteous Caliphates, their righteous path and the importance of following and supporting them may Allah be pleased with them:

49- وأفضل الناس بعد النبيين عليهم الصلاة والسلام أبو بكر الصديق, ثم عمر بن الخطاب الفاروق, ثم عثمان بن عفان ذو النورين, ثم علي بن أبي طالب المرتضى رضوان الله تعالى عليهم أجمعين عابدين ثابتين على الحق ومع الحق نتولاهم جميعاً.

49. The best of people after the Messengers of Allah, alayhem assalatu wassalam, are Abu Bakr as-Siddeeq, then 'Umar bin al-Khattab Al-Faruq; then 'Uthman bin 'Affan Thu-Nurayn [the one with two noors (lights)]; then 'Ali bin Abi Taleb Al-Murtada [the chosen one], may Allah be pleased with them all. They were all [true] worshippers, steadfast on the true path, remained [always] with the truth, and we declare our loyalty and love to all of them.

50- ولانذكر أحداً من أصحاب رسول الله إلا بخير.

50. We do not mention any of the Companions of the Messenger of Allah except righteously.

باب عدم تكفير المسلم بالذنوب :

The danger of accusing a sinful Muslim with blasphemy:

51- ولا نكفر مسلماً بذنب من الذنوب وإن كانت كبيرة إذا لم يستحلها ولا نزيل عنه اسم الإيمان ونسميه مؤمناً حقيقة, ويجوز أن يكون مؤمناً فاسقاً غير كافر.

51. We do not declare any Muslim a blasphemer because of a sin, however grave, unless that Muslim considers the sin permissible. Nor do we revoke the status of belief from him; and we continue to call him a believer, genuinely. It is possible to be a sinful believer [deviant] without being a blasphemer.

باب المسح والتراويح:

Wiping the shoes and praying Taraweeh:

52- والمسح على الخفين سنة.

52. Wiping the Shoes [that fulfill the conditions] is a Sunna.

53- والتراويح في ليالي شهر رمضان سنة.

53. The Taraweeh in nights of the month of Ramadan is a Sunna.

باب جواز الصلاة خلف البر والفاجر من المؤمنين وأن الإيمان يزيد فيدخل صاحبه الجنة وينقص فيدخل صاحبه النار:

The increase and decrease of Faith (Iman):

54- والصلاة خلف كل برٍّ وفاجر من المؤمنين جائزة.

54. Praying behind sinful or pious believers, is permissible.

55- ولانقول: إن المؤمن لاتضره الذنوب ولانقول: إنه لايدخل النار, ولانقول إنه يخلد فيها, وإن كان فاسقاً بعد أن يخرج من الدنيا مؤمناً.

55. We do not say that the believer is not harmed by sins, we do not say that the believer does not enter Hellfire, nor do we say that a believer remains in Hellfire everlastingly, even if he was a sinner, as long as he departed this life on a state of belief.

56- ولانقول: إن حسناتنا مقبولة وسيئاتنا مغفورة كقول المرجئة. ولكن نقول: من عمل حسنة بجميع شرائطها خالية عن العيوب المفسدة والمعاني المبطلة ولم يبطلها بالكفر والردة حتى خرج من الدنيا مؤمناً فإن الله تعالى لايضيعها, بل يقبلها منه ويثيبه عليها.

56. We do not say, that our good deeds are –definitively-accepted, and our sins are forgiven, like the Mur'ji'ah. Rather we say that whoever does a good deed fulfilling all its conditions, free of invalidating flaws and nullifying contents, without having his deed voided through blasphemy and Riddah [departing Islam by deeds, actions, or words] until departing this life on the state of belief, Allah Ta'ala will not repeal his good deeds, rather He accepts it from him, and rewards him for it.

57- وما كان من السيئات دون الشرك والكفر ولم يتب عنها صاحبها حتى مات مؤمناً فإنه في مشيئة الله تعالى إن شاء عذبه بالنار, وإن شاء عفا عنه ولم يعذبه بالنار أصلاً.

57. As for sins less than blasphemy and disbelief, for which the one who committed them did not repent from them, but died on the state of belief, then he is subject to Allah Ta'ala's will, which may punish him in Hellfire or forgive him, without punishing him at all.

باب الشرك الأصغر:

The Conspicuous Shirk:

58- والرياء إذا وقع في عمل من الأعمال فإنه يبطل أجره وكذلك العجب.

58. Associating Ostentation with any deed leads to voiding its reward, and so would arrogance.

باب المعجزات والكرامات والإستدراج:
Miracles (Mu'jizat), supernatural wonders (karamat) and beguiling:

59- والآيات ثابتة للأنبياء والكرامات للأولياء حق.

59. Miracles (mu'jiza) are ordained to the Prophets, and the supernatural wonders (karama) ordained to the pious people (awliya), are all true.

60- وأما التي تكون لأعدائه مثل إبليس وفرعون والدجّال مما رُوي في الأخبار أنه كان ويكون لهم لانسميها آيات ولاكرامات, ولكن نسميها قضاء حاجات لهم, وذلك لأن الله تعالى يقضي حاجات أعدائه استدراجاً لهم وعقوبة لهم فيغترون به ويزدادون طغياناً وكفراً وذلك كله جائز وممكن.

60. Supernatural wonders performed by the enemies of Allah, such as Satan, Pharaoh and the Anti-Christ (Dajjal), which are recorded in narrations as having happened in the past or will happen in the future, are neither miraculous nor wondrous. Rather we believe it is simply to facilitate their desires, because Allah Ta'ala facilitates the needs [istidraaj] of His enemies to beguile and punish them, so they are fooled, hence, they increase in tyranny and blasphemy. All of that is permissible and possible.

باب وجوب الأزلية ونفي التشبيه عن الله تعالى وصفاته:

Eternity and uprooting [Tashbeeh] anthropomorphism regarding the Attributes of Allah:

61- وكان الله تعالى خالقاً قبل أن يخلق ورازقاً قبل أن يرزق.

61. Allah Ta'ala was eternally The Creator before He created and The Provider before He provided.

62- والله تعالى يُرى الآخرة ويراه المؤمنون وهم في الجنة بأعين رؤوسهم بلا تشبيه ولاكيفية ولايكون بينه وبين خلقه مسافة.

62. Allah Ta'ala is seen in the Hereafter, and the believers in Paradise will see Him with their eyes, without Tashbeeh (anthropomorphism; attributing Him with attributes of the creation), or a "how" modality, nor is there a physical distance between Him and His creation.

باب الإيمان وأن أهله في أصله سواء:

Believers are equal in the basics of Iman:

63- والإيمان هو الإقرار والتصديق.

63. Al-Iman [essence of Belief] is testification and affirmation.

64- . وإيمان أهل السماء والأرض لا يزيد ولاينقض من جهة المؤمن به ويزيد وينقص من جهة اليقين والتصديق.

64. The Iman [essence of faith] of those in heavens and on earth does not increase or decrease with respect to the content of [essential] faith, but [is vulnerable to] increase and decrease with respect to the [level] of conviction and affirmation.

65- والمؤمنون مستوون في الإيمان والتوحيد متفاضلون في الأعمال.

65. All believers are equal in Iman [essence of faith] and Tawheed [monotheism], but they vary in their deeds.

66- والإسلام هو التسليم والإنقياد لأوامر الله تعالى.

66. Islam is submission and surrender to the commands of Allah Ta'ala.

67- فمن طريق اللغة فرق بين الإيمان والإسلام ولكن لايكون إيمان بلا اسلام, ولايوجد إسلام بلا إيمان وهما كالظهر مع البطن.

67. Linguistically, there is a difference between Iman [faith] and Islam, but there cannot be Iman [faith] without Islam, and there is no Islam without Iman [faith], they are like the outer and inner part [of one thing].

باب معرفة الله تعالى:

Knowing Allah Ta'ala:

68- والدين اسم واقع على الإيمان والإسلام والشرائع كلها.

68. Faith [deen] is a term covering Iman [faith] and Islam, and all revealed laws.

69- نعرف الله تعالى حق معرفته كما وصف الله نفسه في كتابه بجميع صفاته.

69. We can only know Allah Ta'ala righteously by what He attributed Himself in His Book, and all His attributes [of Perfection].

70- وليس يقدر أحد أن يعبد الله تعالى حق عبادته كما هو أهل له, ولكنه يعبده بأمره كما أمر بكتابه وسنة رسوله.

70- No one can worship Allah Ta'ala perfectly as He deserves to be worshipped, but [the best way is that] one worships Him according to His orders, as He commanded in His Book and the Sunnah [tradition] of His Messenger.

71- . ويستوي المؤمنون كلهم في المعرفة واليقين والتوكل والمحبة والرضى والخوف والرجاء والإيمان في ذلك ويتفاوتون فيما دون الإيمان في ذلك كله.

71- All believers are equal [in being charged to seek] knowledge, conviction, reliance, love, satisfaction, fear, hope, and the belief in that. But they differ in other than the essential belief in the aforementioned.

باب أن نعم الله تعالى فضل وعقابه عدل:

The endowments of Allah Ta'ala are due to His generosity and punishment from Him is just:

72- والله تعالى متفضل على عباده عادل قد يعطي من الثواب أضعاف ما يستوجبه العبد تفضلاً منه.

72- Allah Ta'ala is generous with His worshippers, and just. He may give them a greater reward than they deserve, all due to His generosity.

73- وقد يعاقب على الذنب عدلاً منه وقد يعفو فضلاً منه.

73- He may punish [the sinners] for their sins because He is Just, and may forgive them because of His generosity.

باب شفاعة الأنبياء والشفاعة العظمى للحبيب المصطفى صلى الله عليه وآله وسلم والميزان والحوض:

The intercession of the Prophets, the Mizaan, the Basin, and the intercession of our beloved Prophet, sallallahu alayhi wa aalihi wa sallam:

74- وشفاعة الأنبياء عليهم الصلاة والسلام حق.

74- The intercession of the Prophets, alayhem assalatu wassalam, is a fact.

75- حق وشفاعة نبينا عليه الصلاة السلام للمؤمنين المذنبين ولأهل الكبائر منهم المستوجبين للعقاب حق ثابت.

75- And the intercession of our Prophet, alayhi [wa alihi] assalatu wassalam, for the sinful believers and those among them who committed grave sins and are [consequently] deserving of punishment, is an established fact.

76- ووزن الأعمال بالميزان يوم القيامة حق.

76. Weighing the deeds on the scale on the Day of Judgment is a fact.

77- وحوض النبي عليه الصلاة والسلا م حق.

77. The Basin of the Prophet, alayhi –wa alihi- assalatu wassalam, is a fact.

78- والقصاص فيما بين الخصوم بالحسنات يوم القيامة حق وإن لم تكن لهم الحسنات فطرح السيئات عليهم حق جائز.

78. Retribution among enemies on the Day of Judgment is a fact, through redistribution of the rewards [for their good deeds]. If they have no rewards [for their good deeds] left, then redistributing the burden of evil deeds to them [from their opponents] is a true possibility.

باب عدم فناء الجنة والنار خلافاً للفلاسفة والكفرة:

The existence of Paradise and Hellfire is everlasting, contrary to deviant philosophers and blasphemers:

79- والجنة والنار مخلوقتان اليوم لاتفنيان أبداً ولاتموت الحور العين أبداً.

79. Paradise and Hellfire [are already created, and] exist today, and will never perish. The [Hur I'een in Paradise] shall never die.

80- ولا يفنى عقاب الله تعالى وثوابه سرمداً.

80. The punishment and the reward of Allah Ta'ala, never ceases everlastingly.

باب الهداية والإضلال:

The Guidance and Misguidance by Allah Ta'ala:

81- والله تعالى يهدي من يشاء فضلاً منه.

81. Allah Ta'ala guides whomsoever He wants because of His generosity.

82- ويضل من يشاء عدلاً منه, وإضلاله خذلانه, وتفسير الخذلان أن لا يوفق العبد إلى مايرضاه منه وهو عدل منه.

82. And He misguides whomsoever He wants out of His justice, and His misguiding is by forsaking him, and the meaning of forsaking [someone] consists in not facilitating for him to attain the Pleasure of Allah, which is just from Him.

83- وكذا عقوبة المخذول على المعصية.

83. And punishing the forsaken because of committed sins is just.

84- ولايجوز أن نقول: إن الشيطان يسلب الإيمان من العبد المؤمن قهراً وجبراً, ولكن نقول العبد يدع الإيمان فحينئذٍ يسلبه منه الشيطان.

84. It is not permissible for us to say: "Satan yanks faith from mankind forcefully, and unwillingly." Rather we say: "when man abandons his faith, then Satan snatches it from him."

باب عالم البرزخ والسؤال:

The next world –in the grave- [Al-Barzakh]:

85- وسؤال منكر ونكير حق كائن في القبر.

85. The questioning in the grave [shortly after death] by Munkar and Nakeer is a fact.

86- وإعادة الروح إلى جسد العبد في قبره حق.

86. The rejoin of the soul [and mind] to the body [shortly after death for questioning] of mankind is a fact.

87- وضغطة القبر وعذابه حق كائن للكفار كلهم ولبعض عصاة المؤمنين.

87. The tightening of the grave and the punishment therein is an inevitable fact affecting all blasphemers and some sinful believers.

باب التشديد على الاعتصام بالتنزيه ونفي التشبيه عن الله جلَّ وعلا:

Emphasis on pure Tawheed and avoiding Tashbeeh [anthropomorphism]:

88- وكل شيء ذكره العلماء بالفارسية من صفات الله تعالى عَزَّ اسمه فجائز القول به سوى اليد بالفارسية, ويجوز أن يقال:بروى خداي عز وجل بلا تشبيه وكيفية.

88. Everything about the attributes of Allah Ta'ala, which the scholars quoted in the Persian language maybe mentioned [as such], with exception of Yad (which literally may mean hand). It maybe said "bro khodai" [which literally may mean the face of God,"] He is exalted and glorified above the attributes of the creation, without likening Him to the creation nor a "how" [modality].

89- وليس قرب الله تعالى ولابعده من طريق طول المسافة وقصرها, ولكن على معنى الكرامة والهوان والمطيع قريب منه بلا كيف, والعاصي بعيد عنه بلا كيف.

89. Being Close to or far from Allah Ta'ala does not refer to spatial distance, great or small. Rather they refer to the honor rank or disgrace [of someone]. Hence, the obedient [worshipper] is close to Him, without a 'how" [modality]. And the sinner is far from Him, without a "how" [modality].

90- والقرب والبعد والإقبال يقع على المُناجي.

90. Closeness, and farness or approaching [from Allah] captivates the beseecher.

91- وكذلك جواره في الجنة والوقوف بين يديه بلا كيفية.

91. Proximity to Allah Ta'ala in Paradise and standing between His hands are without a "how". [The Imam considers these meanings as "mutashabeh", hence, the proximity mentioned does not entail physical distance, and between His hands does not refer to limbs, organs nor places or spaces, it means standing before Him, and that does not entail physical distance, or place].

باب فضائل آيات القرآن:

The status of the Qur'anic verses:

92- والقرآن مُنزل على رسول الله صلى الله عليه وسلم وهو في المصاحف مكتوب.

92. The Qur'an was revealed to the Prophet of Allah, sallallahu alayhi -wa aalihi- wa sallam, and it is inscribed in the "Mus'haf" [collections of leaves constituting the Glorious Qur'an].

93- وآيات القرآن في معنى الكلام كلها مستوية في الفضيلة والعظمة, إلا أن لبعضها فضيلة الذكر وفضيلة المذكور مثل آية الكرسي لأن المذكور فيها جلال الله تعالى وعظمته وصفاته فاجتمعت فيها فضيلتان فضيلة الذكر وفضيلة المذكور.

93. The verses of the Qur'an, reflecting the objectives [of the verses], are equal in honor and magnificence; some, however, are have [a combination] of its own honor, in addition to the Glory of its content. An example is Ayatul-Kursi, because it mentions the Majesty, Glory, and attributes [of perfection] of Allah. Hence, it has a combination of honor, the honor of being a Glorious Qur'anic verse, and the Glory of what's mentioned in it [the Glorious Attributes of Perfection of Allah].

94- ولبعضها فضيلة الذكر فحسب مثل قصة الكفار, وليس للمذكور فيها فضل وهم الكفار.

94. Other verses have the honor of being a Glorious ayah only. An example is [ayahs containing] the story of blasphemers, there is no honor to those who are mentioned in the ayah because they are blasphemers.

95- وكذلك الأسماء والصفات كلها مستوية في العظمة والفضل لاتفاوت بينهما.

95. Similarly, all the Names of Superiority and the Attributes of Perfection are equal in their honor and magnificence; there is no difference among them.

باب أولاد النبي صلى الله عليه وآله وسلم:

The children of the Prophet, sallallahu alayhi wa aalihi wa sallam:

96- وقاسم وطاهر وابراهيم كانوا بني رسول الله صلى الله عليه وسلم وفاطمة ورقية وزينب وأم كلثوم كن جميعاً بنات رسول الله صلى الله عليه وسلم ورضي عنهن.

96. Qasem, Taher and Ibrahim are the sons of the Messenger of Allah, sallallahu alayhi – wa alihi wa salam. Fatima, Ruqayyah, Zaynab, and Ummu-Kulthoom are all the daughters of the Prophet of Allah, sallallahi alayhi –wa alihi wasallam, and may Allah be pleased with them.

باب ضرورة التفويض لله عزوجل ووجوب طلب العلم:
The importance of [tafweedh] submitting to Allah, and seeking knowledge:

97- وإذا أُشكِلَ على الإنسان شيء من دقائق علم التوحيد فإنه له أن يعتقد في الحال ماهو الصواب عند الله تعالى إلى أن يجد عالماً فيسأله ولايسعه تأخير الطلب ولايعذر بالوقف فيه, ويكفر إن وقف.

97. If a believer faces obscurity in some of the details of the science of Monotheism [Tawheed], then he must immediately submit to the correct [general] belief which Allah Ta'ala wants [according to the meaning Allah willed] until he finds a scholar to ask [and learn from]. He cannot delay seeking [knowledge], for hesitation to seek is not excusable, and ignoring seeking [of conviction in Tawheed] may lead to blasphemy.

باب علامات الساعة:
The Ascending to Heavens [Mi'raj] and signs of the Day of Judgment:

98- وخبر المعراج حق ومن رده فهو مبتدع ضال.

98. The ascending [Mi'raj of the Prophet, sallallahu alayhi wa aalihi wa sallam] to heavens is a fact. Hence, whoever denies the Mi'raj is a deviant and an evil innovator.

99- وخروج الدجال ويأجوج ومأجوج, وطلوع الشمس من مغربها, ونزول عيسى عليه السلام من السماء, وسائر علامات يوم القيامة على ماوردت به الأخبار الصحيحة حق كائن.

99. The emergence of the Dajjal [anti-christ] and of Ya'joog and Ma'joog [Gog and Magog], the rising of the sun in the West, the descending of 'Isa, alayhi assalam [Jesus], from heavens, are inevitable facts, so are all the other signs of the Day of Judgment, as narrated in authentic Ahaadeeth [Prophetic sayings].

والله تعالى يهدي من يشاء إلى صراط مستقيم.

And Allah Ta'ala guides whomsoever He wills to the righteous way.